DOCUMENT RESUME

ED 231 287 HE 016 274

AUTHOR Saslaw, Rita S.
TITLE A Biographical Study of the Female Students at Oberlin College: 1836-1860.
PUB DATE Apr 83
NOTE 29p.; Paper presented at the Annual Meeting of the American Educational Research Association (Montreal, Canada, April 11-15, 1983).
PUB TYPE Historical Materials (060) -- Speeches/Conference Papers (150) -- Viewpoints (120)

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS *Educational History; Education Work Relationship; *Family Life; *Females; Higher Education; Males; Role Perception; *Sex Role; Single Sex Colleges; United States History; Volunteers; *Womens Education; Womens Studies
IDENTIFIERS *Oberlin College OH

ABSTRACT

Based on information on women who attended Oberlin College between 1833 and 1860, a sketch is drawn on the lives of American females during that period. Attention is directed to such demographic factors as the area of the country from which they entered the Oberlin College, the number of years they remained at the college, their mobility, marriage, husbands' occupation, and the womens' occupation or level of volunteer work. The research suggests that the changes in the lives of these women were minor, in contrast to the role of the male in the nineteenth century. The female of this period, in spite of her newly acquired education, remained the tender, Christian nurturer of her family and of society. It is concluded that there was conflict as a result of advanced education that was deeply felt by many of these women as they attempted to set future goals. They resolved this conflict by creating new roles for themselves, which revolved around the philanthropy allowed them by their newly found leisure time. This new time resulted from changes in the economy as well as those in education of women. These new roles were an outgrowth of the religious evangelism that they experienced at Oberlin College. (SW)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED231287

A BIOGRAPHICAL STUDY OF THE FEMALE STUDENTS AT OBERLIN COLLEGE: 1836-1860

Presentation:

American Educational Research Association
Montreal, Canada
April 12, 1983

Rita S. Saslaw, Associate Professor
The University of Akron

HE 016 274

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☐ This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official NIE position or policy.

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

Rita S. Saslaw

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

The reform spirit of the nineteenth century has been explored by numerous historians. The social changes evoked by this reform spirit touched the lives of children through education, blacks through abolition, and all of the people of America through the second Great Awakening, industrialization and the democratization of religion and government. The literature also leads one to believe that women joined in this change through education. With academies, seminaries, and coeducational and single sex colleges came formal education for increasing numbers of women. Little is known of the lives of American females in this period, and this study has attempted to add to this limited body of knowledge by studying the lives of 2,053 women who attended Oberlin College between 1833 and 1860.[1] The outcome of this research reveals, at least at this preliminary stage, that authors such as David Allmendinger, Phillida Bunkle, and Roberta Wein have been correct in viewing the changes in the lives of these women as being minor rather than revolutionary.[2] The role of the male may have been totally redefined in the nineteenth century but the female of this period, in spite of her newly acquired education, remained the tender, Christian nurturer of her family and of society.

In spite of the latter changes being minor rather than major, it is very important to look at them. The new roles for women began a century of an educated, emerging leisure class female who engaged in teaching for at least a part of her out-of-the-home life and in philanthropy for the remainder. She became a part of the "dedicated army of urban morality foot soldiers fighting urban vice. . . ."[3] Such an individual was the Oberlin College student. Glowing obituaries and necrologies declare

that the late former student or graduate was a soldier in the army for Christ, taking His battles to the cities, to the frontiers of Iowa, or to the missionary sites of Jamaica, Africa, or China[4]. Through all of this effort, these women were always described as being gentle, warm, tender and acting as "God's appointed agent of morality."[5] Outspoken and often radical Lucy Stone, an AB graduate of 1847, is described in a history of coeducation at Oberlin:

> She was not considered a pretty girl by the standards of the times, but with her lovely rosy color, her abundant hair, the abounding vitality which went with a gentle, winning manner, it is not strange that she proved to be an uncommonly attractive one. Her voice was of exceptional carrying power, and yet so sweet that its charm became a tradition.[6]

So it is her tenderness and her latent femininity that are stressed in this record for posterity and not her notable career in Women's Rights, which became her epitaph. One could expect more of Oberlin College, the first coeducation degree granting college in America.

Oberlin Collegiate Institute was founded in 1833 as the educational arm of the Oberlin Colony. Oberlin Collegiate Institute, or Oberlin College as it soon became known, provided a vehicle for social change to take place through college education, and this reform spirit won the College a firm place in American educational history. The evangelical impetus to reform was a simple one--the total, immediate elimination of sin.[7] The Oberlin Colony was the dream of a New England migrant, John Jay Shipherd, who saw himself as a new Jean Frederick Oberlin.[8] Shipherd planned to found a new colony of consecrated souls in a virgin area that was free of all sin. There it would become an effective evangelical agency. A school was to be an integral part of this plan.

The school would educate the "hopefully pious" so that they might become missionaries and school teachers who would work in the fertile, wicked field of the Mississippi Valley.[9]

The intent of the school was to give a useful education to as many as possible with as little expense as possible. The Manual Labor department was to provide funds for the student's education and to aid the students in maintaining their health. The school was to educate both sexes and, in fact, granted the first AB degrees given to females to three women in 1841. The battle for educating all men and women was settled early at Oberlin by providing for faculty control of the College:

> Resolved That the question in respect to the admission of students into this Seminary be in all cases left to the decision of the Faculty to them be committed also the internal management of its concern, provided always that they be holden amenable to the Board and not liable to censure or interruption from the Board so long as their measures shall not infringe upon the laws or general principles of the Institution.[10]

Because of the nature of the faculty, the future of Oberlin College was indelibly set by these rather vague terms of the Board of Trustees. Among the faculty, Asa Mahan and John Morgan from the Lane Seminary were known abolitionists, as was Charles Grandison Finney, the model evangelist. These three men, with the support of the rest of the faculty, the trustees, and the students, made history as they brought Oberlin into the anti-slavery and feminist movements through the vehicle of religious evangelism.

What, along with the individuals named, made Oberlin unique? Other colleges educated Negroes.[11] Other colleges prepared missionaries and teachers. Other colleges allowed faculty control to a greater or lesser

extent.[12] Other colleges did not, however, make social change a prime concern of their college program. Nor did other colleges have 2,053 females enrolled in a brief period of 27 years. Oberlin did not always follow the traditional pattern of the classical curriculum. In fact, there is evidence that Asa Mahan, the first president, led a personal crusade against the classical, heathen authors.[13] While this is overstated, Oberlin did not always require that the students have a firm background in Latin and Greek, but rather a pious character. Perhaps it is this leeway that allowed for such an influx of females who would have been unable to arrive at college prepared in the classics.

Except for the large percentage of females, the student body at Oberlin resembled that at other western colleges. Students came from the same general areas in New York and the neighboring states of Pennsylvania, Michigan, and Indiana. As Ohio grew, more and more students came from Ohio. There was a difference in the students at Oberlin, however. The revivalism of the College was well known, as was its involvement in reform movements such as temperance and the related physiological cleansing of Grahamism. The abolitionist sentiments of Oberlin were known as far away as England, from where a few students came. A different spirit existed among the students, and prospective enrollees expressed their desire to come to Oberlin to participate in the spirit of reform and moral self self-improvement that existed there.

The atmosphere at early Oberlin College was a deeply religious one, "The consciousness of a wicked world and an approaching day of atonement. . ."[14] were the concerns of the students and their teachers. It is this concern that Finney addressed when he described the challenge met at Oberlin:

> The history of Oberlin has been very romantic. If it were written, it would provide that "facts are sometimes stranger than fiction." I have lived to see more accomplished than I ever expected. And now when I walk the streets and see our throngs of students and our fine buildings going up, and recall the danger overcome, and the obstacles removed, in our early history, it reminds me of the saying, "A little one shall chase a thousand," and I am ready to put my hand upon my mouth, before the Lord, and be still.[15]

This certainly could have proven to be a dangerous statement for an evangelist with much of his life ahead of him.

While the college leadership and reputation were perceived by former students and graduates to have had a profound impact upon their future lives, one must also look at the other influences upon these young men and women.[16] This has been done with the hope of separating the influence of the "new education" from that of the "new society." It is the emergence of the new leisure class of middle class women, working outside the home to help their husbands and society, that appears to have had a greater impact upon the women studied rather than their new education. So, in one generation while changes in society such as the invention of the "cotton gin riveted the chains of the slave, in contrast they freed Anglo-Saxon young womanhood."[17]

The attempt here to separate the factors that influence student lives has been done by reviewing the general background material that was compiled by the researcher in a previous study. Then the latest findings of an empirical study that is still in progress are reported. It is hoped that knowledge will be increased by this pilot study and that a data bank on nineteenth century students will continue to be collected. Two thousand sixty-one women are the pioneer members of

this system. There are many problems, however, in attempting to construct a sociological study of a society that existed more than one hundred years ago.[18] It is possible, however, to reveal certain facets of their lives, and this is the aim of this work.

A wide gulf existed between the classes in America in the pre-Civil War period, and the colleges did not prove to be a great social leveler.[19] All of the students at Oberlin appear to have been of the middle class, Edward Pessen's "uncommon Jacksonians."[20] As in other nineteenth century colleges, there were no farm or factory laborers enrolled. A very small percentage of the former students studied considered themselves to be even farmers or wives of farmers, and none called themselves laborers. While the Oberlin students cried great poverty, and surely they did lack funds, they were still a part of the emerging middle class. This middle class position is often neglected in the descriptions of an institution that developed individuals who had a reputation as "masters of art in abolition" and various other reform movements.[21] The college did have a number of alumni who were active in the American Missionary Association and the Women's Christian Temperance Union. They certainly had at least their share of those who served on honorary boards and were members of the Daughters and Sons of the American Revolution.

Perhaps it was not for the reform characteristics of the institution alone that the future students chose Oberlin. As the new data will reveal, proximity and often family connections with the institution provided a rationale for attendance. Robert Fletcher, the Oberlin College historian, tends to promote the reputation thesis when he states:

"Oberlin was about the only college left for young radicals to attend." Fletcher is referring to the period in the mid-thirties that saw ideological conflicts in many colleges. Students came from Lane Seminary, Marietta College, Oneida Institute, and from Western Reserve to Oberlin College seeking a compatible home for their abolitionist ideas. This group was male and included such men as Timothy Hudson, grandson of the founder of Western Reserve.[22] While all of the students attracted to Oberlin were not so closely identified with rival colleges, three hundred young people were attracted to and connected with the College in 1835.[23]

Statements do remain that indicate that the reputation of Oberlin attracted students to the College. Frederick G. Wright, a graduate who returned to teach science and write many scientific works, stated in his autobiography that he went to Oberlin because of its anti-slavery and religious leanings.[24] Women, too, were influenced by the reputation. Adelia A. Field Johnston, another graduate who returned to teach, commented upon the strenuous life in Oberlin and the intoxications of the ideas that were approached.[25] The remarks by both Johnston and Wright were written in retrospect when the place of Oberlin as a haven for pre-Civil War reformers had been well established. Lucy Stone and Antoinette Brown Blackwell undoubtedly chose Oberlin as the site for their education for the opportunity it offered to be educated equally along with the male students.[26] Care was taken by Stone as if she knew that a letter written by a woman would not be acceptable, she asked her brother to write her application to Oberlin.[27] The letters of application must be read carefully because of the reason for their

composition, as Oberlin College had more female students than could be accommodated. Much more can be found out about the kind of individual Miss Stone was by reading some of her later letters or appeals. One letter that comes to mind is that one written by Miss Stone to the daughter of a college friend. The young lady had addressed Miss Stone as Mrs. Lucy Stone Blackwell, which, incidentally was her name. Stone answered in a form that could still be the cry of the women's rights movement: "I am only Lucy Stone, have never had a prefix or suffix."[28] In this same letter she informed the writer that she continued to give all that she had to the women's rights movement, an activity she had joined in her student days. By the letter quoted above and by other items, one can see that Stone was one of the special people that came to Oberlin College. Certainly all of the students were not of this caliber, and even the special Lucy Stone might not have come to Oberlin because of its reputation, but merely to be educated along with men, the assumption made earlier.

A demographic study of the students' origins has value in tracing the extent to which the fame of the college had traveled. It has further value in indicating the change that took place in student attendance as the West developed with new institutions. Fletcher compiled the following table indicating the home addresses of the students in the collegiate and theological departments of Oberlin College.

	1835	1840	1860	
New York & New Jersey	72	47	30	
Chio	44	60	115	
New England	39	14	18	
Western States	6	11	44	
Southern States	2	1	4	(2 from D.C.)
Foreign Countries	2	3	10	
Total	164	136	221	

This distribution does not include the Ladies Literary Institute and for that reason is almost all male in spite of the fact that one-fourth of the students were female by 1835.[29]

A definite trend can be noted in the enrollment of the male students at Cberlin in the 24-year period. Of the 162 students enrolled in the Collegiate and Theological Departments of the College in 1836, all but ten came from New England, New York, and Ohio. When the entire student body of Oberlin was tabulated, there was a total of 310 students in 1836. Of this number, 120 were from New York and 112 were from Chio. When the home addresses of these students were checked, it was apparent that they were from rural areas. It is not surprising that so many students came to Cberlin from New York. A careful picture has been drawn of Oberlin College and its brand of religion. Certainly the New York student of the "Burnt-Cver District" would find the religious atmosphere at Cberlin to his liking. New York funds also supported the institution. The Tappans certainly recommended "their" College to people from the area. Finney, too, spent a long period of his life in New York and was well known there for his religious fervor.

By 1860, the attendance picture had changed radically. No longer did New York predominate, although it did remain in second place among the areas that students called home. Of the 221 persons registered in

Oberlin College in 1860, 115 came from Ohio and only 30 gave New York as their home address. The above figures were for the Collegiate Departments only, and if the entire school attendance were considered, there would be 1,300 students and 900 of those were Ohioans. The larger figures can be deceiving, however, because they include prep students, who were probably so young that they would not have been sent too far away from their homes. The total figures lack information about females and are given only to indicate how provincial and perhaps homogeneous the College at Oberlin actually was. This points to the need for the new study to look at the students at a greater level of detail. Fletcher notes that his trend toward provincialism continued through the sixties, and in 1866 resulted in a college department that had only 48 of 132 students from outside of Ohio. Fletcher theorizes that throughout this period the students of Oberlin College came from areas settled by New Englanders and that the students were predominantly of New England stock and predominantly middle class.[30] The new data supports Fletcher's notion by showing that church affiliation tended to be Congregational. David Allmendinger has noted that this middle class distribution can also be found at Mt. Holyoke during this time period. There were few wealthy families but few poor ones represented there. At Holyoke, farming predominated as the occupation of the father, with unskilled workers composing less than two percent of the sample. The rural background resembled that of the Oberlin student body, and Mary Lyon identified them as "county 'middle class.'"[31] This information on social status does bear upon future plans of female students. In the post-Civil War

period, middle class status combined with marriage allowed leisure time for Christian reformers to support abolition, temperance, and other moral reform.[32]

To summarize, the students all came from the northeast section of the country. There were almost no southerners as there were in other colleges in Ohio, such as Miami and Lane Seminary. There were few people from southern Ohio. The number of people directly from New England, the birthplace of the classical college tradition, was small and becoming less as the years went on. An analysis of the families revealed that their parents were farmers, ministers, teachers, doctors, and lawyers. Very few or none of the students were from the lower class. Poverty did not mean lower class status in the early nineteenth century as a shortage of funds was prevalent. When reading an account of the College in the Oberlin Evangelist that stressed that fact that the College inculcated social equality, one wonders what is meant.[33] A thorough understanding of Oberlin and its religious and reform ideas would indicate that the concept of social equality was taught and declaimed even though there was only one social class enrolled. At Oberlin, as in the rest of America, contemporary observers would probably have found a devotion to the spirit of equalitarianism but would also have found the gap between theory and practice.[34]

Perhaps career planning on the part of the female students was also theoretical rather than practical. College officials of the nineteenth century held the limited societal view of the future work of the female, a "suitable and womanly job."[35] This appropriate employment as a teacher would take care of the new age gap in the life cycle that developed because of delayed marriage on the part of the more educated

and career-minded male.[36] It is undoubtably with this in mind that twenty-nine young women who entered Oberlin in 1836 described their future goals as teaching and missionary work.[37] These occupations did not exclude marriage for they were regarded as training grounds for marriage and for lifetime work in Christ's vineyards. So Lucy Amanda Kellogg entered Oberlin on November 9, 1835, with the following ambition: "Designs to prepare for Foreign Missionary labor or teaching in her native land as the Providence of God shall direct." Her plan was fulfilled as she was married on August 27, 1841, to a fellow student, James Austin, and they became missionaries in Jamaica. As in so many other cases, this dream ended with Amanda Austin's untimely death of consumption in Jamaica in 1846.[38]

In reality, the students at Oberlin College fitted the traditional occupational pattern. The graduates and former students of Oberlin College remained a part of the middle class. The college for them was a means of maintaining their positions or, in some instances, of improving their status and moving into leadership positions. No graduate or former student of Oberlin is known to have become a laborer either on the farm or in the newly forming industries. A limited number of the women studied did die in dire financial straits, but it must be remembered that poverty did not automatically change one's social class. Like those from other neighboring colleges, the largest percentage of Oberlin graduates entered the ministry. In descending order, they became lawyers, doctors, teachers, editors and college professors. For females, teaching was first. It was not unheard of to find a college founder or president among both the male and female graduates.

The following graphic display contains a summary of a previous study completed by the researcher on 171 females who were known to have belonged to the student literary societies in the years used:[39]

Oberlin College Ladies' Occupations
and Marital Status

Ladies' Occupations	All students, All Years
Ministers & Missionaries	3
Teachers	4
Doctors	2
Public Offices	
Commissions and Surveys	3

Marital Status	1835	1840	1850	1860	Total
Married	13	22	36	70	141
Not Married	1	2	8	19	30

The females at Oberlin must be studied as a separate group inasmuch as it was evidently firmly understood that the women, even though they were educated, would become homemakers.[40] It is not by chance, then, that the following statistics results when a subgroup of the 2,053 were studied. Of the 171 women investigated, 141 were known to be married. Very few of the women listed any sort of career for themselves other than that of homemaker and helpmate. It is true that more than four ladies were teachers some time during their lives, but that they did not

feel that this work was important enough to list in the college alumni questionnaires because it was such a short interlude in their lifetime and considered by them as preparation for marriage. It is also true that the college listed only current occupations in the alumnae catalog, and homemaker was not viewed as work.

When the achievement of the women was measured, it often was in terms of their children's achievements. One can find references such as the following: Mary Caroline Rudd Allen, was the mother of Rosa Allen, a talented musician, and Frederic DeForest Allen, a noted philologist. Another statement finds Catherine Moore Barrows to be outstanding because she was the mother of John Henry Barrows, Oberlin's fifth president.[41] Some of the women graduates of the Oberlin College Course or of the Ladies' Literary Course did achieve and certain amount of career success and some within the framework of marriage. Emily Huntington, Mrs. J. E. Miller, became the dean of women at Northwestern University. Mrs. Adelia Ford Johnston, who was mentioned previously, became the principal at the women's department at Oberlin. She held this position after the death of her husband, however.[42]

Betsey Cowles, Sally Holley, and Mary Patterson did not marry and did have careers. Mary Patterson, an 1862 graduate of Oberlin, was probably the first black woman to receive an AB degree. Patterson taught in Philadelphia at the Institute for Colored Youths and became the first principal of a new prep school founded for blacks in Washington, D.C. (Dunbar). When the school principalship was assumed by a black man, Patterson continued to teach in the school until her death.[43] Sally Holley, an 1851 graduate, dedicated her life to

humanitarian causes. She was the daughter of Myron Holley, the abolitionist, and came to Oberlin from a reform-minded family. Holley became an accredited lecturer for the American Anti-slavery Society and many felt that Holley was the Society's most eloquent woman speaker. Betsey Mix Cowles, a member of a well known Oberlin family, became a teacher and an organizer of schools. Beside this career, she was a leader in the abolition movement in northern Ohio.[44]

The restraints of society cannot be underestimated, however, Frances Jackson, Mrs. Levi Jenkins Choppin, born a slave, wished to "get an education and become a teacher to my people." She achieved this goal and worked for many years in the institution that became Cheyney State College in Pennsylvania. She also volunteered as president of the Women's Home and Foreign Missionary Society. This mulatto woman was permitted to become educated and to work on behalf of moral self-improvement but not to ride a streetcar in Philadelphia. This incident caused her to say to President Finney on a return trip to Oberlin that she was going in grace "as fast as the American people would let me."[45] Perhaps this also reflects the status of the American female in this century and the last. She is able to change only as society permits.

It appears that with the types of exceptions noted above, the new data bears out findings of the pilot study completed earlier upon the subsample. Most of the 2,053 women married and had children, as did other nineteenth century women.[46] They took great pride in their homes and families, creating in every Christian home a church with the mother as minister.[47] Their work, whether before or during marriage, met the pious ideal set for them by the nineteenth century society.

They often continued to work alongside their husbands as teachers and missionaries. The constant moves by their minister husbands and large numbers of children prohibited these women from realizing some of their potential as "God's appointed agent of morality;" but certainly this did not hamper their religious zeal. In the case of this group of women, the religious fervor is most often attributed to Oberlin College and Charles Grandison Finney.

The greatest impact upon the future lives of the females studied appears to come from their marital status. This had a direct effect upon the moves that they made in their lifetimes as well as upon their function as child rearers. The following is a breakdown of both the marriages and the number of children.

Marital Status

	Absolute Frequency	Adjusted Frequency (Pct.)
Not Married	114	8.4
Married	1,241	91.6
Unknown	698	--

Number of Children

	Absolute Frequency	Adjusted Frequency (Pct.)	
No Children	83	14.1	36.5%
One Child	132	22.4	
Two Children	87	14.8	28.7%
Three Children	82	13.9	
Four Children	65	11.0	
Five Children	66	11.2	
Six Children	37	6.3	34.8%
Seven Children	17	2.9	
Eight or More Children	20	3.4	
Unknown (includes unmarried)	1,464	--	

Median = 2.4

An overwhelming majority of the population was married at some time in their lives. Of these, approximately 86% had at least one child. The population falls into roughly three equal segments with regard to number of children--those with one or less children, those with two or three, and those with four or more. The median number of children was 2.4, similar to the post-World War II era in this century. One must recognize, however, that these figures are biased toward a smaller number of children inasmuch as many children who died in infancy and early childhood may not have been recorded so as to be picked up in this study. Another source of impreciseness is the existence of stepchildren who may or may not have been recorded in a consistent manner. A subsample studied for the existence of stepchildren yielded the following statistics. In this sample of 644, 17 stepchildren were found. Of these 17 stepchildren, eight were those of two individuals. Thus, 642 women really had among them only nine stepchildren. Another problem

with thesefigures is currently being worked on in the second phase of this study and that is the age of the women at the time of their entry to Oberlin and at the time of their marriage. There is no question that age at these critical time periods in the lifespan would have a bearing upon the number of children.

Since a predominant number of women in this group were married, it is important to see if the occupation of their husbands had any effect upon the future lives of these women. It can be assumed that if the husband was a businessman, lawyer, or perhaps even a physician, a wife would have little to do with his work. If the husband was a minister, missionary, farmer, or taught in or ran a private school, the wife might be very much involved and indeed would be more than a helpmate. Leonard Sweet has described this phenomena in his book, The Minister's Wife; "minister's wife became occupation, a profession, a ministerial vocation."[48] This partnership was an advanced stage having evolved from companion and sacrificer to assistant and then finally to partner.[49] How many of these women were indeed active partners in their husbands work will have to be studied more completely in phase two, but a survey of the occupations of the husbands will follow:

Husband's Occupation
(Including Second Occupation)

	Absolute Frequency	Adjusted Frequency (Pct.)
Minister	153	34.8
Businessman	70	15.9
Teacher/Professor	59	13.4
Physician	46	10.5
Lawyer	39	8.9
Farmer	38	8.6
Missionary	33	7.5
Abolitionist	5	1.1
Other	84	19.1
	527*	119.8*
No. of individuals in Sample	440	100

*Second occupations counted in these figures.

One sees at a glance that between one-third and one-half of the husbands studied were at one time either ministers, missionaries or both. One would expect the nature of these occupations to result in a significant number of lifetime moves. The total population was studied for number of moves with the following results:

Number of Moves in Life

	Absolute Frequency	Adjusted Frequency (Pct.)
None	80	4.5
One	561	31.7
Two	459	25.9
Three	234	13.2
Four	160	9.0
Five	86	4.9
Six	58	3.3
Seven	40	2.3
Eight or More	92	5.2

Median = 2.032.

A significant finding of this data is that only 4.5% of the subjects made no moves during their lifetimes, while nearly 40% made three or more moves, with 5.2% making eight or more moves. Indeed at least 69% lived at some time outside of the state of Ohio. This illustrates surprising mobility for the nineteenth century.

Further work is being done to correlate the relationship of this mobility with husbands' occupations. From this additional work, data will be generated that will provide some measure of the degree of mobility connected with husbands' occupation other than ministry or missionary work.

With the above information dealing with mobility, marriage, and husbands' occupation in mind, the researcher addressed the recorded occupations of the women themselves:

Subjects' Occupations

	Absolute Frequency	Adjusted Frequency (Pct.)
Teacher, Professor, Principal	478	75.9*
Homemaker	269	42.7
Missionary	46	7.3
Assisted Husband	27	4.3
Farmer	8	1.3
Abolitionist	7	1.1
Physician	5	1.0
Minister	5	1.0
Other	98	15.6*
	944**	100.0
No. of Individuals in Sample	630	150.2**

*Other includes lecturer, bookkeeper, editor, clerk and, certain educational occupations such as dean, college founder, and preceptress.

**Includes second occupations.

The most obvious feature of the above data is the predominance of middle class, professional occupations. It is noteworthy that only 43% of those in the subsample named homemaker as their occupation. Since 92% of the subjects of the total study were married, and this sample contains 31% of the overall population, then at least 73% of those in the occupation sample had to have been married at some time during their lives. This assumes that all of those who were never married became included in the occupation sample. This is the most conservative assumption that the researcher can make in concluding that a number of women actively engaged in professional occupations during their married life. Balancing this is the possibility that some of these women worked only before marriage or after divorce or widowhood. One hundred seventy-two of the subjects actually reported that they worked after marriage.

One way to approach this question of whether or not many women worked during marriage is to examine the distribution of the number of years that they worked:

Years of Work

	Absolute Frequency	Adjusted Frequency (Pct.)
0-5 Years	106	33.9
5-15 Years	97	31.7
Over 15 Years	110	35.1

One could reasonably conclude that those who worked less than five years did not work during marriage. One could also say that those who worked more than 15 years worked during their marriage or were single or early

widows. The middle category, five to fifteen years, however, would include cases of both experiences. It seems warranted to conclude that somewhere between one-third and two-thirds of the subjects had active occupations during marriage.

Among married subjects there was not only a percentage of working wives, but there was considerable volunteer activity. The volunteer activity often centered around the church and education. Of 446 graduates of the Ladies Literary Institute and the College, 198 reported activities such as The American Home and Foreign Missionary Association, The Moral Reform Society, The Free Kindergarten Movement, The Women's Christian Temperance Union, and The Daughters of the American Revolution. This would tend to support the idea that these women, freed from certain household tasks by the Industrial Revolution, could, because of their social status, be expected to have engaged in certain kinds of leisure activities.

Thus far in this study, parameters have been examined one at a time. A rich source of further information lies in examining multiple interrelationships, for example, relationship between the area of the country from which they entered The College, the number of moves that they made later in their lives, their occupation or level of volunteer work, and the number of years they remained at Oberlin. A series of correlation studies aimed at discovering these interrelationships is in progress and is a major aspect of the next phase of this research.

This study to date must then conclude that there was conflict as a result of advanced education and that this conflict was deeply felt by many of these women as they attempted to set future goals. They

resolved this conflict by creating new roles for themselves and these roles revolved around the philanthropy allowed them by their newly found leisure time. This new time resulted from changes in the economy as well as those in education of women. These new roles were an outgrowth of the religious evangelism that they experienced at Oberlin College. Groups such as the W.C.T.U. were a natural outlet and a perfect use of their newfound leisure time. Indeed, college educated young women had found new ways to "socialize congenially with each other,"[50] but more importantly for nineteenth century women, had achieved a new path to salvation.

Notes

[1]The 2,053 women attended The Preparatory Department, Oberlin Ladies Literary Institute or the College Course or any of the combinations of these three between 1833 to 1860. There were more female students at Oberlin College during this time period. They were prep students only and were not included in this sample.

[2]David F. Allmendinger, Jr., "Mount Holyoke Students Encounter the Need for Life Planning, 1837-1850," History of Educational Quarterly, 19 (Spring, 1979); Phillida Bunkle, "Sentimental Womanhood and Domestic Education, 1830-1870," History of Education Quarterly, 14(Spring, 1974); Roberta Wein, "Women's Colleges and Domesticity, 1875-1918," History of Education Quarterly, 14(Spring, 1974).

[3]Marilyn Gittell and Teresa Shtob, "Changing Reform of the City," Signs, Supplement (Spring, 1980), p. 67.

[4]Much of the material for this study was taken from obituaries and necrologies found in the former student files in the Oberlin College Archives or in student files in the Alumni Records Office.

[5]Bunkle, "Sentimental," p. 23.

[6]Frances Hosford, Father Shipherd's Magna Charta: A Century of Coeducation in Oberlin College (Boston: Marshall Jones Co., 1937), p. 92.

[7]Edward Pessen, Jacksonian America: Society, Personality and Politics (Homewood, Illinois: Dorsey Press, 1969), p. 79.

[8]Jean F. Oberlin was a Protestant pastor in Ban de la Roche in Alsace. The area was as isolated on and the people were poor and ignorant. Oberlin was successful in eliminating both the poverty and the lack of education as he was widely recognized for his achievement. This account can be found in Robert Fletcher, A History of Oberlin College From Its Foundation Through the Civil War, I (Oberlin: Oberlin College, 1943), p. 92.

[9]Letter, J. J. Shipherd to Fayette Shipherd, August 13, 1832, Oberlin College MSS, Oberlin College Library, Shipherd Collection.

[10]Minutes of the Trustees, February 10, 1835, Oberlin College MSS, Treasurer's Office.

[11]Other colleges that admitted Negroes were Dartmouth, The University of Vermont, and Western Reserve College. John Fayette graduated from Western Reserve in 1836, while Oberlin's first Negro graduate was George Vashon, who was in the class of 1841. Sources: Fletcher, A History, p. 533, and a letter, O. N. Chapin to Carroll Cutler, February 19, 1876, Case Western Reserve University, MS, Archives, Cutler Letters.

[12]Letter, George Pierce to Henry Day, April 16, 1840. Western Reserve University MS, Freiberger Library, Day Letters.

[13]Delazon Smith, A History of Oberlin: Or New Lights of the West Embracing the Conduct and Character of the Officers and Students of the Institutions; Together with the Colonists, From the Founding of the Institution (Cleveland: R. Underhill & Son, 1837), p. 12.

[14]Fletcher, A History, p. 809.

[15]Dedication of Council Hall, August 1, 1874, Oberlin College MSS, Oberlin College Archives, Robert Fletcher Papers.

[16]This information cam from self-reports in student files in Oberlin College Archives and Alumni Records Office.

[17]Hosford, Father Shipherd's, p. 2.

[18]The classic view of the difficulties of writing social history is expressed by Merle Curti. He notes that the relation between social ideas and specific interests is often indirect and subtle. Interests are often modified by personal temperament as well as "personal, social, and political influences." Merle Curti, The Social Ideas of American Educators (Totowa, New Jersey: Littlefield, Adams & Co., 1959), p. xv. A newer process, and one that would be applicable to this study would be the one employed by Michael Katz. By gathering a large body of statistics he has added new dimensions to social history. Michael Katz, The Irony of Early School Reform: Educational Innovation in Mid-Nineteenth Century Massachusetts (Cambridge: Harvard University Press, 1968), p. 16.

[19]Pessen, Jacksonian American, p. 52.

[20]Ibid., p. 348.

[21]Oberlin Evangelist, XXI (December 7, 1859), p. 200. Included also in this article was the concept that Oberlin was also involved in inculcating social equality. A study of Oberlin also found that the trustees of the College were well known for their association with religious and reform movements. The Trustees in Oberlin were less active in the College than trustees of other institutions, so it is difficult to evaluate their effect in the College. John Barnard, From Evanagelicalism to Progressivism at Oberlin College, 1866-1917 (Columbus: The Ohio State University Press, 1969), p. 10.

[22]Fletcher, A History, p. 185.

[23]Ibid., p. 186.

[24]Frederick G. Wright, Story of My Life and Work (Oberlin: Bibliotheca Sacra Co., 1916), p. 1.

[25]Harriet L. Keeler, The Life of Adelia A. Field Johnson (Cleveland: The Korner & Wood Co., 1912), p. 25.

[26]It is possible that these special people were not always satisfied with Oberlin. In Antoinette Brown Blackwell's personal reminiscences she tells that Lucy Stone wrote to Miss Brown and told her not to come back to Oberlin because people at Oberlin did not think as Miss Stone did. Mrs. Blackwell further suggest that if she had had more money and better health she would have gone to another institutions. Mrs. Claude U. Gilson (ed.), Antoinette Brown Blackwell: The First Woman Minister, Oberlin College MSS, Archives, Robert Fletcher Papers.

[27]Letter, Lucy Stone to W. B. Stone, July 9, 1842, Oberlin College MS, Archives, Robert Fletcher Papers.

[28]Letter, Lucy Stone to Miss Frances F. Munson, n.d., Oberlin College MS, Robert Fletcher Papers.

[29]Fletcher, A History, II, pp. 508-510.

[30]Ibid., p. 509.

[31]Allmendinger, "Mount Holyoke," pp. 29-31.

[32]Gladys M. Haddad, "Social Roles and Advanced Education for Women in Nineteenth Century American: A Study of Three Western Reserve Institutions," (unpublished Ph.D. dissertation, Case Western Reserve University, 1980, p. 112.

[33]Oberlin Evangelist, XXI (December 7, 1859), p. 200.

[34]Pessen, Jacksonian American, p. 27.

[35]Marcia A. Horn, "Ideas of the Founders of the Early Colleges for Women's Education in American Society," (unpublished Ed.D. dissertation, Rutgers University, The State University of New Jersey, 1977), p. 70.

[36]Allmendinger, "Mount Holyoke," p. 2[illegible].

[37]"Biographies of Women Students 1836," Typescript, Oberlin College Archives. This information was gathered from a group of papers written by the students and found by Robert Fletcher.

[38]Former student files, Oberlin College Archives.

[39]Rita S. Saslaw, "Student Societies: Nineteenth Century Establishment," (unpublished Ph.D. dissertation, Case Western Reserve University, 1971), p. 217.

[40]Richard B. Lillick, "The First Ladies' Literary Society," The Gavel, XXXIX (November, 1956), p. 5.

[41]Hosford, Father Shipherd's, p. 46.

[42]Ibid., p. 21.

[43]Fletcher, A History, p. 534.

[44]Ibid., p. 267.

[45]Ellen Henle and Marlene Merrill, Women's Studies Newsletter, 7 (Spring, 1979), pp. 8-9.

[46]The new study was based upon the total number of female students that were enrolled in the Ladies Literary Institute and The College between 1833 to 1860. The College Archives and Alumni Records Office hold student files on 1,602 of them and 1,219 have additional information beyond school attended, years attended, and place of entry. The data on non-graduates was not collected by The College until 1908. Because many of the non-graduates were dead by 1908, they comprise the largest part of the 1,219 for whom there is not additional information. The graduates were followed from the time of their graduation and provide a wider range of data.

[47]Bunkle, "Sentimental," p. 19.

[48]Leonard I. Sweet, The Minister's Wife: Her Role in Nineteenth-Century American Evangelism (Philadelphia: Temple University Press, 1983), p. 7.

[49]Ibid., p. 3.

[50]Horn, "Ideas," p. 83.